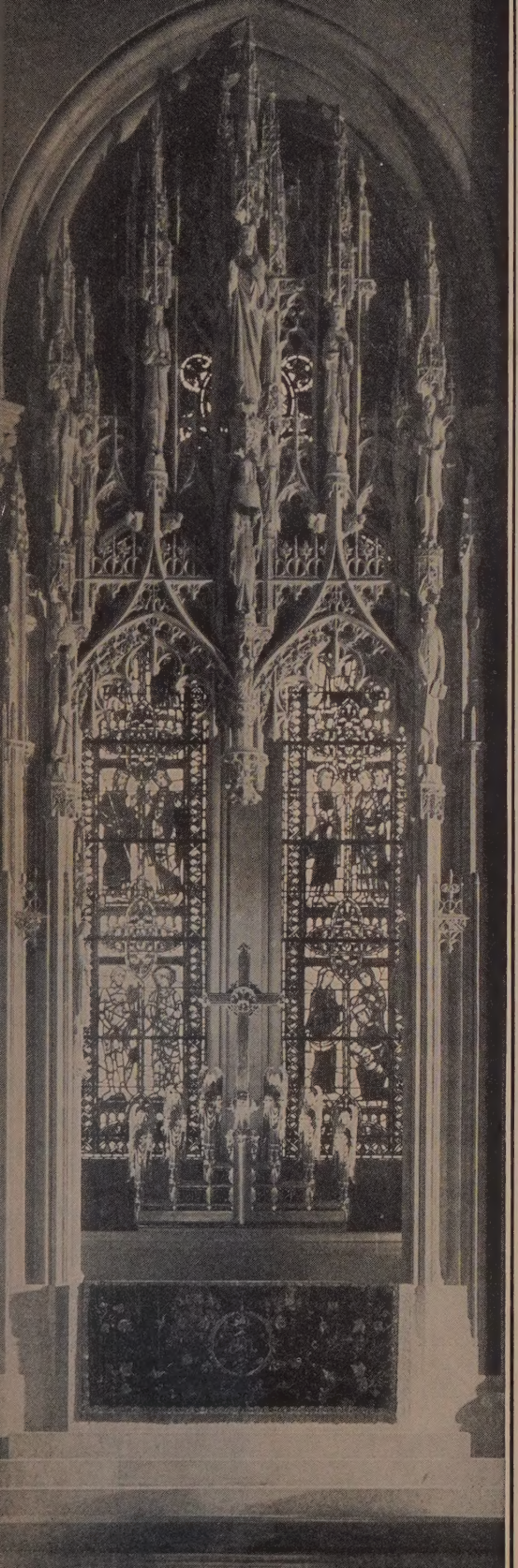


The Church Monthly

OCTOBER, 1934

A Plea for Goodwill
Officers and Committees
Index of Volume VIII

PUBLISHED BY THE RIVERSIDE CHURCH, NEW YORK

The Church Monthly

VOLUME 8 *October, 1934* NUMBER 12

CONTENTS

PAGE

A Plea for Goodwill . . . *Sermon by* Harry Emerson Fosdick 223

Prayer . . . . . *by* Harry Emerson Fosdick 229

The Carillon of Breda . . . . . *by* Kamiel Lefévere 230

Officers and Committees of The Riverside Church . . . 233

Index to Volume VIII 238

Under Way (An Editorial) 240

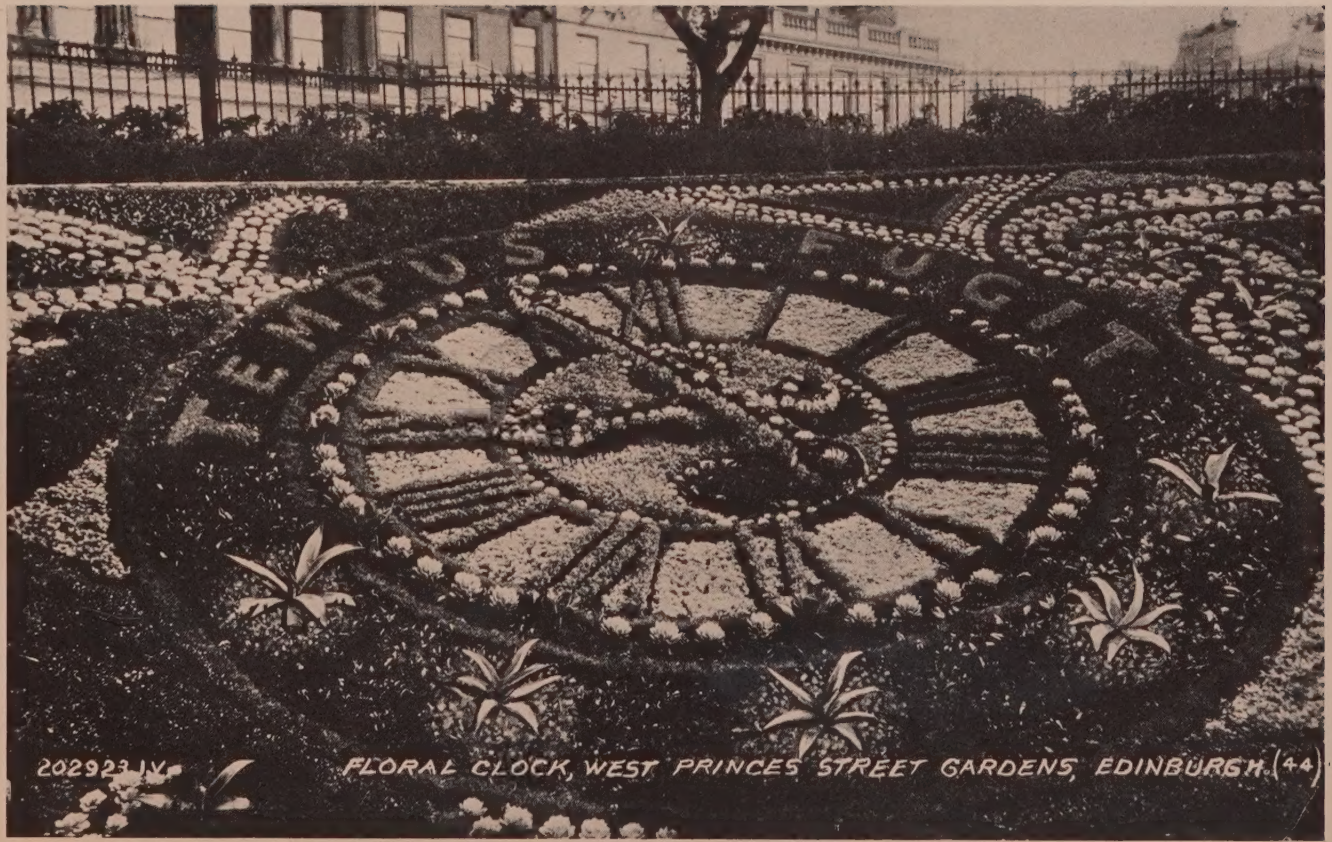
ILLUSTRATIONS

Floral Clock, West Princes Street Gardens, Edinburgh . 222

Cathedral of the Blessed Virgin at Breda 231

▽

Published monthly by the Committee on Publications of The Riverside Church.
(Issued the third week of the current month.)
Annual subscription $2.00. Two-year subscription $3.00.
Address all communications to The Church Monthly, 490 Riverside Drive, New York City.
Make checks payable to Harry P. Fish, Treasurer.
Copyrighted in the United States of America by The Riverside Church.


TEMPUS FUGIT
202923 JV
FLORAL CLOCK, WEST PRINCES STREET GARDENS, EDINBURGH. (44)

A Plea for Goodwill

By Harry Emerson Fosdick

(Preached on April 29, 1934)

No one ever has succeeded or will succeed in reducing the moral ideals of Jesus to a set of rules. The Master himself was impatient with legalism; he disliked rules and never formulated any. Some people feel the lack of this; they would like an ethical dictionary to which in any situation they could turn and spell out what ought to be done. The Master, however, furnished nothing like that and circumstances have so changed since he was here that had he done so he would long since have been forgotten. One reason why he is not forgotten is that, instead of thus building fences with rules, he blazed trails with ideals and principles, trails that run out over the hills and lose themselves in the horizon, and then he called men and women to pioneer in the directions he pointed out.

One may state that with enthusiasm as though it were a great thing to have done, as indeed it was; yet, human nature being what it is, it is a dangerous thing to have done. Many people can obey rules if they have specific directions, but to be pioneers, to follow trails out into new countries, to give great principles fresh applications, to carry Christian attitudes, like brotherliness and goodwill, as far into social life as they will go—all this demands qualities in ordinary people which ordinary people do not commonly possess. In consequence, we find many so-called Christians who, on the one side, do not obey rules, because there are none, but who, on the other side, do not pioneer for the application of Christ's ideals to personal and social life. The result is that Christian morals are cursed with vagueness; they are dubious and undefined. What is it to live a Christian life? some one asks, and the answer comes too easily—The Golden Rule, or, Love your neighbor as yourself. But since neither of these really is a rule and both can be regarded as general principles, we can let them go at that. So the crux of Christian living with many of us lies in the fact that the principles of brotherliness, friendship, neighborly love, goodwill, being generalities, come into daily head-on collision with particular, concrete prejudices, and the prejudices win.

A teacher of dramatic art had a friendly acquaintance with a woman who one day cut her dead, and when the teacher demanded an explanation, the woman answered, "I have heard that you have a Japanese pupil." "And why," said the teacher, "should my having a Japanese pupil prevent you from speaking to me?" "Because I don't like Japanese," said the woman. "What reason have you for disliking the Japanese?" "I don't know," said the woman, "but I hate the Japanese; and," she added as she flounced out of the room, "I hate Italians." That is prejudice, irrational, emotional antipathy toward a whole group—nation, class, religion—regarded as one mass. And because such prejudices are hard and sharp-edged, our Christian generalities go to pieces on them.

So far as Christianity is concerned,

this problem pushed up into the foreground when Jesus first began his ministry. On that day when he came back to Nazareth to preach the first and the last sermon that he ever preached there, the town eagerly welcomed him. He began his sermon with a message about goodwill in general.

> The Spirit of the Lord is upon me,
> Because he anointed me to preach good
> tidings to the poor.

So he began, and as he proceeded they all were charmed. We read that "all bare him witness, and wondered at the words of grace which proceeded out of his mouth." Just so! That is the way every one feels about goodwill in general. But Jesus, who hated sham and always wanted to push the issue through to its moral gist, knew that the place where goodwill would go to pieces in that town was on the hard edge of race prejudice. So he said that there were many widows in Israel in the days of Elijah but the prophet went to the help of none save to a widow of Sidon, and many lepers in Israel in the days of Elisha but only one was healed, Naaman the Syrian. Then the synagogue was in an uproar. No longer did they wonder at the gracious words that proceeded out of his mouth. He had carried the message of humanity and liberality straight into the area of their prejudice and they, we read, "were all filled with wrath . . . and they rose up, and cast him forth out of the city."

It would be surprising if there were not individuals here this morning who would feel that way before we are through. I never yet have preached a forthright sermon about prejudice without having some people indignantly walk out. They would have been charmed with a discourse in general about brotherliness set in moving and general terms, but when one carries the message of friendliness into the special areas of our prejudice we resent it. We are like the lawyer who, when Jesus asked him what the great commandments were, gave a noble answer: "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." That is a high-minded answer in general. But when Jesus was asked, "Who is my neighbor?" he saw his chance to push the issue through; so he said, a Samaritan, a good Samaritan, was the neighbor. That faced the lawyer with a difficult situation. The Jews had no dealings with the Samaritans and one wonders if the lawyer's goodwill did not go to pieces on his particular prejudice.

One often preaches, wondering just how many of his congregation are involved in his message. It may be that some of you are not involved this morning, that you have no prejudices—but I doubt it. Go through the pews of this church, come into the chancel, and is it not highly probable that every popular prejudice there is—class, national, racial, religious, personal—is somewhere here? My friends, the crux of our Christian genuineness is often to be found at that point.

Consider, for one thing, that in the light of our prejudices we can see how difficult a task goodwill faces in this world. Some of us, brought up fortunately in Christian homes and schools, at the first took goodwill for granted as the natural estate of humankind, and then afterwards were shocked, horrified, disillusioned by the cruelty of human life. Of course, the fact is that the ancient backgrounds of the human race, far from being characterized by extensive goodwill, were dominated by

prejudice and, seen in the retrospect of ages, goodwill is a comparative newcomer, a strange adventurer across boundaries in a world filled with illwill.

One who visits the countries where our own traditions rose, like Palestine and Greece, feels the truth of this. They are little countries. They are isolated by geographical configurations. The people who once lived there had no swifter means of communication than a horse. They either made war on strangers or stayed at home, shut themselves within walled towns, and were suspicious of all strangers. At that stage of development everything unfamiliar was indicative of an enemy. To the Greeks non-Greeks were barbarians; to the Jews non-Jews were "goyim," outlanders. So our traditions go back to a time when everything strange—strange speech, strange clothes, strange color, strange customs—denoted an enemy.

It is in the light of such a situation that one must understand the New Testament's account of Peter's difficulty in calling on a Gentile. Peter would have insisted that he was a Christian. He would have died for Jesus. One of the first and best sermons preached in my time, he might have said, in defense of the Messiahship of Jesus, I preached myself. But all such talk about his personal devotion and his theology would have gotten him nowhere in this new emergency he was facing. He was asked to visit a Gentile who was inquiring about Christianity. Now, Peter in all his life had never called upon a Gentile. At that point his Christianity came into collision with his prejudice. All honor to him because, so many centuries ago, his Christianity won the day! As he said to Cornelius later, after he had crossed the racial barricade and found a friend upon the other side: "Unto me hath God showed that I should not call any man common or unclean." That was Peter's second conversion, and there is no genuine Christianity without it.

We are living now in a time when the malevolence of racial prejudice is obvious and menacing. Mr. H. G. Wells is at least a keen critic of contemporary civilization and he is quoted as saying this: "I am convinced myself that there is no more evil thing in this present world than race prejudice, none at all. I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world." Events today are proving that. Nevertheless, there is encouragement in looking on goodwill as a strange adventurer in a world long dominated and still dominated by illwill.

For example, some people today are utterly cast down because it is proving to be so difficult to work out, establish, and give victory to international goodwill. But, my friends, the very word "international" was never heard of in the English language until Jeremy Bentham invented it in 1780. The word "international" never passed over from England to France until about 1840 and it appeared for the first time in the dictionary of the French Academy in 1877, when I, for example, was minus one year old. Across numberless ages mankind in segregated geographical localities worked out its inveterate differences, with all their accompanying prejudices—deep-seated prejudices of color, custom, and religion—gathering around them the strongest emotions of the human heart. And now in a few centuries we are suddenly poured to-

gether, forced to live in a physical proximity for which we are not prepared by spiritual sympathy. The wonder is not prejudice; the wonder is that we have gone as far as we have with goodwill.

Surely, one must feel *that* when one thinks of the Negro problem. For ages in Africa one race worked out its inveterate peculiarities and for ages another race in Europe and America worked out its inveterate peculiarities, and then of a sudden the two races were poured together by the white man's avarice and cruelty. Prejudice is not the marvel; goodwill is. Booker T. Washington describes the initial stimulus for his lifework thus: "I count it a part of my good fortune to have been thrown, early in my life in Alabama, in contact with such a man as Captain Howard. After knowing him I said to myself: 'If, under the circumstances, a white man can learn to be fair to my race instead of hating it, a black man ought to be able to return the compliment.'" So a Southern gentleman poured friendliness into a very difficult situation and awakened a responsive goodwill in Booker Washington, which, I suspect, was the greatest contribution that that Southern gentleman ever had an opportunity to make to civilization.

The whole matter, therefore, comes back to our own doorsills one by one. Here is a world, long dominated by prejudice, where the only hope is goodwill. There are no rules about it. It is an adventure. Carry goodwill out as far as you can make it go; experiment with it every day; believe in it and keep on trying it, even when you have hard luck applying it—that is being a Christian. I suppose that the audible singing of angels over Bethlehem is a beautiful legend, but legends can tell truth as important as historical fact can. The coming of Jesus did mean what the angels sang, and no church a man belongs to and no creed he recites can make him a Christian unless he enters into that spirit:

> Glory to God on high;
> And on the earth peace,
> Good will among men!

In the second place, consider that by such goodwill as we achieve and express we profit more than do the people on whom we expend it. Prejudice impoverishes its possessor—that is a neglected truth. When a supercilious man shuts himself up in his special set, he thinks he is excluding the world from the fellowship of his valuable self but he is really excluding himself from the fellowship of the valuable world. He is making not the world but himself poor, closing doors against kindling contacts and enriching fellowships which come only to those who know that all boundaries can be crossed by friendliness. Cornelius, one suspects, was no more benefited by fraternizing with Peter than Peter was by fraternizing with Cornelius. Peter may have thought he was conferring a favor on Cornelius but afterwards, let us hope, he awoke to the fact that the whole Gentile world of incalculable spiritual wealth had been opened to him. If he had stayed at home with his prejudice he would have starved himself.

How many travelers will go abroad this summer covered all over with the self-protection of inveterate prejudice! Nothing that is different from Main Street, U. S. A., will reach their understanding. They will think that all Britishers are funny when they talk, all Frenchmen wicked, the Italians unwashed, the Greeks ignorant, the Japa-

nese heathen, the Chinese dreadful. They will come back tattooed like sailors with superficial impressions but not inwardly enriched. If they had had a little more appreciation, how much more they might have seen! They might even have had lasting friendships in every country that they visited. Prejudice is like indigestion; it prevents a man from assimilating anything.

Of course, I can understand some one saying that he does not intend to go through life lavishing sentimental goodwill on every person he meets. Some people, he says, are evil and ugly; what is the use pretending they are not? Well, did Jesus pretend they were not? Jesus' kindliness was very beautiful but I can think of no one whose searching, discriminating, hard-headed judgment a man would fear more. He met, I suspect, all the kinds of human stupidity and ugliness there are. I do not mean simply the brutality of people like those who crucified him. I mean the selfish stupidity of folk who make human life seem hopelessly dull and drab and who take the heart out of a man who tries to do something worth while in the world.

Once when Jesus had finished an elevated discourse, a man rushed up to him and said—what do you think he said after listening to the Master's immortal words? — "Teacher, bid my brother divide the inheritance with me." There are such people, who would hurry to the supreme teacher, just finishing the utterance of great truths, and say that! Professor William Lyon Phelps tells me that after Lincoln had finished the memorable words of his Second Inaugural, one man pushed through the crowd and began pleading with him for a post-office appointment. There are people like that. I wonder if Jesus did not have more difficulty in forgiving them than in forgiving the people who crucified him. At any rate, the most terrific words the Master ever uttered he spoke about them—casting pearls before swine. After *that* you cannot call him a sentimentalist. He was not. But he was a tireless experimenter with goodwill. The phrase of Jesus which never has possessed clear meaning to some of us, "Ye therefore shall be perfect, as your heavenly Father is perfect," gets concrete, livable significance now in Dr. Torrey's translation, based on the original Aramaic which Jesus spoke: "Be therefore all-including (in your good will), even as your heavenly Father includes all." So Jesus was a tireless experimenter with all-including goodwill. He would talk, not only with a Samaritan woman but with a second-rate specimen of one, and in doing it and discovering that goodwill was working, he would forget that he was tired and hungry and say to his solicitous disciples, "I have meat to eat that ye know not." He knew how rich goodwill can make a life.

Some of us here are endlessly grateful for our own sakes for such amity as we have managed to achieve and express. Japan is adventuring on dangerous foreign policies but it never would occur to us to mass all Japanese together any more than we would do so with all Americans. We have friends in Japan, peace-lovers, anti-militarists, fighting the policies of war there as we are here. India has ancient and profound problems to meet, but blanket condemnations of India we know to be unfair. We have friends there fighting evils like child-marriage as we here are fighting evils like lynching. We know that the problem of the Ghetto Jew, long isolated and oppressed, is serious

wherever it arises, but we have too many high-minded Jewish friends ever to let that cruel abomination, anti-Semitism, get a foothold in our minds. We are far from being Roman Catholics but some of the noblest, finest friends and fellow citizens we have are Roman Catholics. Alas for the man who thinks, as Richard Baxter said, that his closet is the whole house! It is not. The house of mankind has many rooms and it is only a humane man who grows rich by the freedom of them all.

Once more, consider that even though goodwill be a comparatively new adventurer, the future belongs to it if there is to be any future worth having. We sometimes hear it said that science denies religion. That seems to me nonsense. Science does not deny—it demands—religion. It is science that has thrown across these ancient, segregating boundaries the new, reticulated meshworks of intercommunication so that willy-nilly we have to live together. It is science that has forced on us these close proximities so that the United States and China are closer together now than Massachusetts and Georgia were when the Constitution of this nation was written. And if we cannot match what science is doing on the outside with the religion of goodwill on the inside, we are done for. As Jesus said about Capernaum, though we be exalted unto heaven, we shall go down unto Hades.

Indeed, this fact reveals the essential nature of prejudice. It is the expression of a belated mind. Dress it up in such rationalizations as we may devise, national and racial prejudice is a belated left-over from an ancient world of isolations, where prejudice was protective, into a modern world of proximities, where prejudice is destructive. So when you hear a man say that he hates Jews, or Negroes, or Roman Catholics, or what not, you are listening to a belated mind. He may think himself modern, may ride in motor cars, possess a radio, and take trips around the world, but his mind is properly dated B. C. Long ago the old barricades began to crumble. The Roman Empire poured many nations into one melting pot. The ancient Christian church tried to organize them into a spiritual kingdom, saying, neither Jew nor Greek, neither Scythian nor barbarian, bond or free, but one man in Christ. For a century and more, now, science has been weaving us into one neighborhood, and many have said like Dante, "As for us, our fatherland is the world." Yet we have multitudes of belated minds still poisoning life with prejudice.

This kind of straight speaking belongs particularly in the pulpit because prejudice is never so poisonous as when it is religious. Strange, isn't it, that no vice ever reaches its climax of viciousness until it is mixed with something fine and beautiful! That is universally true. War, for example, is bad enough in any form, even with bows and arrows, but the more war is mixed with intelligence the worse it becomes. So prejudice is at its worst when it is religious.

A family began talking about a certain minister and as his name was mentioned the teeth of an elderly aunt began to click. When some of the younger generation expressed appreciation of him, they clicked even more audibly and at last, unable to repress herself longer, she said, "The trouble with that minister is that his sermons are just as good for Roman Catholics and Jews as for Baptists." So! "Blessed

(*Continued on page 239*)

Prayer

By Harry Emerson Fosdick

Eternal Spirit, in Whom we live and move and have our being and from Whom nought can part us save the hardness of our own hearts and the waywardness of our lives, we turn to Thee. We confess that often we have tried to live without Thee, to content our minds without the thought of Thee and our souls without Thy strength, but evermore something deep within us cries out for the living God. So, from broken cisterns wherein there is no water, we come back to Thee, Thou divine and living water, to refresh our souls. Grant unto the spirits of Thy people, bowed in refreshing worship in Thy sanctuary, some clear consciousness of Thy grace, that they may see anew the meaning of life and find aright the way to walk in.

Awaken gratitude within us. Change the inner attitudes of our spirits and lo! for us the world shall be changed. We have thought too much upon our griefs, and our complaints have filled our days. Remind us of things gracious and beautiful, of friendship and faith, of great books and great music, of royal thoughts which make a man's mind his kingdom, and so give us gratitude again. We have lived another week in the world where the estimation of men is founded on things external. Now show us where real joy is, how deep are the fountains of true happiness, that we within may reach them and be enriched and be glad again.

Refresh us with a new vision of our ideals. Thou seest how the actual obsesses us until we forget the possible. Once more open our eyes, that human possibilities may be real to us again. Refresh us with new faith, new courage, with fearlessness and resolution, that we may go forth to lay a stronger hold on life.

Give us comfort, not soft comfort; we come to Thee for no sentimental help, but we do need fortification. The storms are very heavy; we need to be built upon rock. Give us fortitude: be to us our refuge and our fortress, and so comfort us that, with a new sense of inner steadfastness and stability, with the strongholds and citadels of the spirit once more real to us, we may regain the courage we have lost and face life again unafraid.

We lay before Thee the dear and sacred interests of our lives. Our friends are dear to us; selfish though we are, we love devotedly those who are lovely to us. We care for our nation and for the world, for mankind is bone of our bone and flesh of our flesh; we can draw no narrow lines around ourselves, for all humanity is the rest of us, and in hours when we see deeply and feel strongly we care for peace, justice, and social righteousness. We lay before Thee these larger aspects of our care. Keep us true to Thine eternal purpose that we may not join the ranks of those who give up hope, that futility may not spoil our spirits, that we may be among the builders of our day. In the spirit of Christ, Amen.

The Carillon of Breda

By Kamiel Lefévere

(The Eighth in a Series of Articles on "Singing Towers")

Bells—low and resonant
Like the deep spell of
Wise men's thoughts . . . .
E. Chamberlain

Breda is one of the large cities in the province of Noord-Brabant, in Holland. It derives its name from its geographical location on the banks of the River Aa, at the widest part of the river: *Breed*, meaning wide and *Aa*, for the name of the river.

It dates far back into history, and already in the year 880 it was encircled by high walls for protection, and named a city. Known as an ancient fortress, it is bound to have a colorful history. It first became incorporated in the Netherlands in 1404 after the election of William I as stadholder. At the time of the Inquisition in 1566 a manifest was signed by the nobles of Netherlands at Breda which resulted a little later in a successful attack of the Spanish troops, and was followed by a period of hatefulness and oppression. The people still recall with pride how their soldiers drove out the invaders through the strategy of a certain Captain de Heraughieres and eight soldiers who were concealed under a cargo of turves in a peat barge that was used to supply the garrison. The barge was towed into the citadel by the unsuspecting Spaniards who were soon overpowered by surprise and driven out.

Breda was also the residence of Charles II, and it was here that he, during his exile, issued the Declaration of Breda (1660), stating the terms on which he would accept the British Throne. It was also in Breda that the treaty was signed between England, France, Holland, and Denmark which gave the colonies of New York and New Jersey to the British.

From a distance the picturesque outlay of this old city, with its many old buildings nestled around the majestic church and its imposing tower of Gothic strength, like a shepherd in the midst of his flock, watching constantly, is an inviting scene of interesting expectation, soon to be enhanced by the mellow voices of the bells, completing the picture with a comfortable feeling of confidence and warmth, contentment, and rest.

The Cathedral of the Blessed Virgin, also called De Groote Kerk, with its lofty tower, is a thirteenth century masterpiece of pure Gothic architecture, widely known for its treasures and artistic monuments, although many of them were destroyed, stolen, or damaged during the many sieges and battles by foreign invaders during the following centuries, and notably during the anti-religious period of 1566 and the French occupation of 1793-1813. It has a total length of 285 feet, is 130 feet wide, and 74 feet high, and shows a stately beauty of strength and dignity.

Among its many valuable art treasures may be mentioned the tombs of Duke Engelbrecht II and Maria van Baden, done in transparent marble of the East, lying life size on a tombstone, attributed to the great Michelangelo, a real masterpiece of sculpture from the Florentine School. On the upper tomb-

CATHEDRAL OF THE BLESSED VIRGIN AT BREDA

stone, supported by four heraldic figures in kneeling position, lies the armor of the Duke. These four corner figures represent Julius Caesar, General Attilius Regulus, Philip of Macedon, and Hannibal; symbols of the four cardinal virtues, Bravery, Generosity, Persistency, and Wisdom.

The Tower, one of the tallest and most perfect Gothic examples in the Netherlands, originally had a different spire, considerably higher. It collapsed during the night of January 16, 1457, known as the St. Marcelisnight. It took from 1468 until 1509, under the rule of Engelbrecht II, Duke of Nassau, to rebuild it.

Its first bells were cast and installed in 1503, followed by six larger bells in 1511, the largest of which, by the name of Salvator, also called Roelant of Bom, weighed 10,000 pounds.

On May 11, 1694, lightning struck the tower during a great storm and destroyed it completely, causing all the bells to crash through the roof of the church, like a mass of molten metal right out of the furnace.

The large bell Roelant carried the two rhymes in Dutch which may be translated as follows:

My name is Roelant,
When I toll on one side,
Alarm of fire sounds far and wide;
And if I toll from one to the other,
Joy reigns in Breda; no worry or bother.

To live in Breda in peace and rest,
Shall let the women rule for best.

Once more the rebuilding of the tower was started through the generosity of King Willem III, stadholder of Breda, who also gave a few large bells, until in 1723 a complete set of bells was again installed. These, however, were removed in 1931, to be replaced by a new and better tuned carillon. This new carillon, given by the people, which was cast by Gillett and Johnston of Croydon, England, numbers 46 bells, the weight of the Bourdon bell being 5,488 pounds, and the total weight of the bells 20,767 pounds.

A mighty expression of colorful tradition, so old and yet new, in the voice of the bells is here again a fine example of unity and artistic spirit, with the whole community as one body presenting the city with a new carillon, the soul of community life in song and harmony.

Our Frontispiece this month, a postcard photograph of the Floral Clock in Edinburgh, came from Miss Margaret Renton, who for many years has been Dr. Fosdick's secretary, and whose vacation this summer took her to Europe. We are happy to be remembered by our friends in their travels even as we enjoy welcoming them home again.

Officers and Committees of The Riverside Church

We are publishing in this issue of THE CHURCH MONTHLY, as is our custom each Fall, a list of the officers of the church and the various auxiliary organizations, together with the committees appointed by these respective groups.

Ministers

HARRY EMERSON FOSDICK
EUGENE C. CARDER
C. IVAR HELLSTROM

Organist and Choir Director
Harold Vincent Milligan
Carillonneur . . . . . Kamiel Lefévere

Treasurer . . . . . James M. Pratt
Business Manager . . . . . George J. Heidt
Church Clerk . . . . . William F. Turnbull

Church Staff

Assistants to the Ministers
Mrs. Montague Howard, Miss Myra Vance
Executive Secretary, Women's Bible Class
Mrs. Katherine Willard Eddy
Social Worker . . . . . Miss Mary E. Downs
House Manager . . . . . Miss Sarah Pettit

Board of Trustees

Albert L. Scott, *President*
William R. Conklin, *Vice-President*
James M. Pratt, *Treasurer*
John D. Rockefeller, 3rd, *Secretary*

Winthrop W. Aldrich	A. LeRoy Chipman
Trevor Arnett	James C. Colgate
Gordon Auchincloss	John D. Rockefeller, Jr.
Edward L. Ballard	William H. West

STANDING COMMITTEES

Executive

Albert L. Scott, *Chairman*

Edward L. Ballard	A. LeRoy Chipman

William R. Conklin, *ex-officio*

Finance

James M. Pratt, *Chairman*

William R. Conklin	John D. Rockefeller, 3rd
James C. Colgate	Walter V. Moffit, *Advisory Member*

Auditing

William H. West, *Chairman*

Maltby G. L. Harris	William A. McGregor

Law

William R. Conklin, *Chairman*

Winthrop W. Aldrich	T. Raymond St. John

Endowment Fund

Trevor Arnett, *Chairman*

Harry P. Fish	James M. Pratt

T. Raymond St. John

Pews and Seating Arrangements

Maltby G. L. Harris, *Chairman*

Frederic A. Cole	Chester H. Stevens
LeRoy Campbell	J. Arthur Planteroth, *ex-officio*

George J. Heidt, *Secretary*

House

A. LeRoy Chipman, *Chairman*

Mrs. Arthur E. Bestor	Marshall Clarke
Charles F. Burke	Frederic A. Cole
Eugene C. Carder	J. Arthur Planteroth

Mrs. Albert L. Scott

Budget

William H. West, *Chairman*
A. LeRoy Chipman, *Vice-Chairman*

Trevor Arnett	Herbert L. Hill
Harry P. Fish	Arthur W. Packard
Maltby G. L. Harris	T. Raymond St. John

James M. Pratt, *ex-officio*
C. Ivar Hellstrom, *ex-officio*
Mrs. Dayton J. Edwards, *ex-officio*

Music

Benjamin M. Day, *Chairman*

Gordon Auchincloss	J. Lowry Dale

Carillon

Gordon Auchincloss, *Chairman*

Eugene C. Carder	A. LeRoy Chipman

Harold Vincent Milligan, *Advisory Member*

Decoration

Miss Harriet M. DeWitt, *Chairman*
Mrs. Edward L. Ballard
Mrs. Eugene McK. Froment

Care of Collections

Albert E. Gubelman, *Chairman*

H. R. Armstrong	Hubert Howson
Charles F. Burke	Hugo Hustad
William C. Burwell	John G. Kauderer
Richard Crane	W. D. Ligon
Charles M. DeForest	Vincent M. Munier
P. E. Everett	Rollin H. Tanner
Eli Garrison	J. B. Terrill

William H. West, Jr.

Board of Deacons

Harry Emerson Fosdick
Eugene C. Carder
C. Ivar Hellstrom

CLASS OF 1934

Term expires, through rotation of office, on December 31, 1934

LeRoy Campbell — Philip M. Stimson
Rollin H. Tanner

CLASS OF 1935

Benjamin M. Day — Raymond P. Kaighn
Henry A. Holmes — Arthur W. Packard
Samuel A. Rutledge

CLASS OF 1936

Wilbert L. Carr — Rolland G. Monroe
Maltby G. L. Harris — Willard S. Richardson
T. Raymond St. John

Marshall Clarke — Herbert L. Hill

(not subject to rotation of office)

COMMITTEES

Auditing of Funds

T. Raymond St. John — LeRoy Campbell

Communion

Marshall Clarke — Philip M. Stimson

Baptism

Marshall Clarke — Rolland G. Monroe
Benjamin M. Day — Samuel A. Rutledge

Church Roll

Maltby G. L. Harris — Herbert L. Hill
William F. Turnbull

Membership

Eugene C. Carder
Wilbert L. Carr — Raymond P. Kaighn

Benevolence

Herbert L. Hill — W. S. Richardson
Arthur W. Packard

Committee on Wednesday Night Lecture Series

Samuel A. Rutledge, *Chairman*

LeRoy Campbell — C. Ivar Hellstrom
Noel Dowling — Edward H. Reisner
Charles Gambrell — Miss Harriet Taylor
Miss May Belle Van Arsdale

Social Service Committee

Mrs. Charles Burke, *Chairman*	Mrs. Harry Emerson Fosdick
Mrs. Edward L. Ballard	Mrs. Eugene McK. Froment
Mrs. James C. Colgate	Mrs. William Gossett
Mrs. John A. Fitch	Mrs. Harrington Van Hoesen

Employment Council

Mrs. Harold Vincent Milligan, *Chairman*

Miss Susan Boice	Charles A. Gillham
LeRoy Campbell	Harold Hegeman
Eugene C. Carder	Albert B. Hines
Mrs. Paul T. Cherington	Robert Hoppock
Mrs. James C. Colgate	Mrs. W. D. Reeve
Benjamin M. Day	Albert C. Uthe
Charles M. DeForest	Miss Myra Vance
Miss Mary E. Downs	Miss Laura Vossler
Mrs. Katherine W. Eddy	Mrs. Irma Cowley

Community Relations

Philip M. Stimson, *Chairman*

COMMITTEES

Executive, Philip M. Stimson, Eugene C. Carder
Campus Relations, A. T. Poffenberger, Wilhelm Braun, Herbert E. Evans
Summer School, Miss Sarah Sturtevant, Milton C. DelManzo, Jesse F. Williams
Horace Mann and Lincoln Schools, Mrs. Jesse F. Williams
Coöperation with Social Agencies, Mrs. John A. Fitch, Colba Gucker

Foreign Student Committee

Raymond P. Kaighn, *Chairman*	Mrs. Raymond B. Haynes
Roy N. Anderson	Henry A. Holmes
Harvey Becknell	Hugo Hustad
Miss Martha Biehle	Mrs. Rufus P. Johnston
Mrs. Katherine Willard Eddy	Miss Mabel Mead
Charles Edey Fay	Miss Caroline J. Porter
Edward McL. Fleming	Miss Katherine Reeve
Mrs. E. M. Foote	Mrs. W. D. Reeve
Mrs. Edward Green	

Needlework Guild of America

Riverside Church Section

President . . . . Mrs. Edward H. Green

DIRECTORS

Mrs. Wilhelm Braun	Miss Margaret Howard
Mrs. Frederick T. Burdett	Mrs. Montague Howard
Mrs. Charles Felix Burke	Mrs. Otto H. Osenkop
Mrs. Paul T. Cherington	Mrs. Rufus Paret
Mrs. Charles R. Conklin	Mrs. William D. Reeve
Mrs. Louis Croly	Mrs. Robert E. Sargent
Mrs. Herbert V. Dike	Miss Myra Vance
Mrs. Katherine W. Eddy	Mrs. L. W. Wallace
Mrs. Eugene McK. Froment	Mrs. Robert Wallace
Miss Edna Greer	Mrs. Joseph E. Winchell
Mrs. Henry A. Holmes	Mrs. Oscar Abbott Woodruff

Social Committee

Mrs. George R. Baker, *Chairman*
Mrs. Rudolph C. Bergmann
Mrs. Marshall Clarke
Mrs. Dayton J. Edwards
Mrs. Jansen K. Hoornbeek
Mrs. Martin G. Wilkinson

Education Department

COMMITTEE ON EDUCATION

Arthur E. Bestor, *Chairman*
Milton C. DelManzo, *Secretary*
Mrs. Herbert S. Bailey — Mrs. John A. Fitch
Mrs. H. E. Fosdick — Jesse F. Williams
George D. Younger — C. Ivar Hellstrom, *ex-officio*

THE CHURCH SCHOOL

Director . . . . . C. Ivar Hellstrom
Secretary . . . . . Miss Ida Phoebe Keen
Psychologist . . . . . H. C. Coffman
Dramatic Director . . . . Mrs. J. P. Edwards
Assistant to the Director . . Benjamin O. Nelson

Nursery School Department

Supervisor . . . . . Miss Ruth Perry
Assistant . . . . . Miss Mary Jackson

Kindergarten

Supervisor . . . . . Miss Marion Armstrong
Assistants . . . . . Mrs. M. N. Searles
Miss Elizabeth Kempton, Mrs. Roberts Rugh

Primary Department

Supervisor . . . Mrs. Jeanette Perkins Brown
Grade I . . . . . Mrs. Ned Dearborn
Mrs. Eugene Exman
Grade II . . . . . Mrs. F. C. Allstrom
Mrs. Grace Cortright
Grade III . . . . . Miss Elsie M. Bush
Mrs. A. Robt. Harrison
Music . . . . . Alton O'Steen

Junior Department

Supervisor . . . . . Mrs. Sophia Lyon Fahs
Grade IV . . . . . Miss Nile Clemens
Miss Mary Emma Farmer
Grade V . . . . . Miss Emily Ellis
Jack Hutchinson
Grade VI . . . . . Mrs. Frances Riggs
Robert Copeland, Miss Ruth Hall
Assistants . . . . . Miss Ethel Murphy
Miss Mary Syroka
Miss Leona Edman
Music . . Harold Montgomery, Edward Reisner
Art . . . . . Miss Ruth Thompson
Rhythms and Recreation . . . Miss Muriel Ward

Junior High School

Supervisor . . . . . H. C. Coffman
Grade VII, Mrs. H. C. Coffman, Arthur Brooks
Grade VIII . Miss Tressa Meyer, Frank Brower
Grade IX . . . . . Miss Helen Nichol
C. B. Loomis
Music . . . . . Mrs. Jay Wright
Dramatics . . . . . Mrs. R. Brodie Taylor
Crafts . . . . . Edward G. Krumpe
Recreation . . . . . Arthur Brooks
Camp Fire Girls . . . . Miss Lucilla Walker

Senior High School

Supervisor . . . Mrs. Mary Allison Hellstrom
Grade X . . . . . Miss Helen Van Voast
Mrs. Waldo E. Stephens
Robert Mark
Grade XI . . . . Paul Reid, Robert Clemens
Grade XII . . . . . Miss Martha Denison
Music . . . . . Mrs. Ralph Evans
Dramatics . . . . . Mrs. J. P. Edwards
Arts and Crafts . . . . Mrs. Alma C. Guillet
Recreation . Robert Mark, Miss Martha Denison
Current Events . . . . . Paul Reid

Special Groups

Undergraduate Student Group,
Leader: Waldo E. Stephens
Class for Parents of Young Children,
Leader: Mrs. H. E. Fosdick
Class for Parents of Older Boys and Girls,
Leader: Mrs. H. T. Beans
Discussion Group on Current Economic and Social Trends,
Leaders: Paul M. Limbert, Herbert E. Evans
"Toward a Philosophy of Life,"
Leader: William A. Shimer

Week-Day Groups Sponsored by The Committee on Education

Physical Education Directors: Miss Lillian Mallory
Daniel Chase
Arts and Crafts Director: Mrs. Alma C. Guillet
Week-Day Nursery School Director:
Miss Ruth Perry
New Social Order Group Leader: Frank W. Herriott
Riverside Symphony Orchestra Director:
Norval L. Church

Men's Class

Leader . . . . . Eugene C. Carder
President . . . . . Harry P. Fish
First Vice-President . . . Albert E. Gubelman
Second Vice-President . . . . Cyril O. Bratley
Treasurer . . . . . George B. Kemp
Secretary . . . . . William D. Camp

COMMITTEES AND CHAIRMEN

Membership . . . . . Deacon C. Hunt
Attendance . . . . . William D. Camp
Visiting . . . . . John E. Lewis
Entertainment . . . . . Albert E. Gubelman
Coöperation . . . . . Howard W. Pierson
Music . . . . . C. Judson League
Reception . . . . . Harold Hegeman
Publicity . . . . . O. W. Irvin
Recreation . . . . . Daniel Chase

Women's Bible Class

Honorary President . Mrs. J. D. Rockefeller, Jr.
President . . . . . Mrs. Otho G. Cartwright
First Vice-President . . Mrs. W. W. Wyckoff
Second Vice-President . Mrs. Daniel J. Fleming
Treasurer . . . . . Miss Ina E. Burton
Secretary . . . . . Mrs. George H. Grebe
Executive Secretary . . Mrs. Katherine W. Eddy

COMMITTEES AND CHAIRMEN

Art Enjoyment . Miss Mabel Harrison Duncan
Calling . . . . . Mrs. William D. Reeve
Dinner . . . . . Mrs. Chester H. Stevens
Educational . . . . . Miss Caroline M. Platt
Emergency . . . . . Mrs. William M. Crane
Finance . . . . . Miss Susan S. Boice
Flower . . . . . Mrs. Charles R. Conklin
Heartsease . . . . . Mrs. Herbert L. Hill
Hospitality Sunday . . Mrs. Eugene C. Carder
Hospitality Sunday Teas . Mrs. Harriet Ross Jorris
Hostess Sunday . . . Miss Edith M. Burdick
Literature . . . . . Miss Clara L. Patten
Membership . . . . . Miss Edna E. Lamson
Music Sunday . . . Mrs. Harold V. Milligan
Music Thursday . . . . Mrs. H. J. McKellar
Music Choral . . . . Mrs. O. G. Cartwright
Program . . . . . Mrs. Daniel J. Fleming
Publicity . . . . . Miss Grace H. Patton
Social Activities . . . Mrs. Charles R. Conklin
Social Service . . . . . Miss Sarah E. Dolbey
Ushers . . . . . Miss Eleanor S. Cleaver
Volunteer Sewing . . . Miss Edwina L. Evans
World Fellowship . . Mrs. Rufus P. Johnston

Riverside Guild

COUNCIL

Benjamin O. Nelson, *President*
Miss Grace Stanistreet, *Vice-President*
Alfred D. Beck, *Vice-President*
Clifton E. Swanson, *Treasurer*
Miss Grace Wilson, *Secretary*
Miss Martha Denison, *Director of Worship*
M. Ray MacDonnell, *Director of Drama Workshop*

Woman's Society

Honorary Presidents
Mrs. Rufus P. Johnston
Mrs. Harry Emerson Fosdick
Mrs. John D. Rockefeller, Jr.

President . . . . . Mrs. Dayton J. Edwards
First Vice-President . . Mrs. C. Ivar Hellstrom
Second Vice-President . Mrs. William F. Turnbull
Third Vice-President . Mrs. Alexander H. Candlish
Recording Secretary . Mrs. Albert T. Poffenberger
Corresponding Secretary . . Mrs. S. C. Whitmore
Treasurer . . . . . Mrs. Charles H. Hibbs

COMMITTEES AND CHAIRMEN

Program . . . . . Mrs. Roy N. Anderson
Literature . . . . . Mrs. Robert S. Sargent
Membership . . . . Mrs. Chester H. Stevens
Department of Missions . . Mrs. James M. Pratt
Foreign Missions . . Mrs. Katherine W. Eddy
Home Missions . . . . Mrs. Edwin L. Bentley
City Missions . . . Mrs. William F. Turnbull
Benevolence . . . . . Mrs. Marshall Clarke
Purchasing . . . . . Mrs. Bessie M. Fuller
Cutting . . . . . Mrs. Vernard E. Williams
Secretary of Work . . . Miss Edwina L. Evans
Community Service . . . . Mrs. John A. Fitch
Hospitality . . . . . Miss Sarah F. Dolbey
Book and Magazine . . Mrs. Charles R. Conklin
White Cross . . . . . Miss Edith Burwell
Protestant Welfare League . Mrs. Charles F. Burke
Flower . . . . . Miss Harriet M. DeWitt
Social . . . . . Mrs. George R. Baker
House . . . . . Mrs. Arthur E. Bestor
Luncheon . . . . Mrs. Rudolph C. Bergmann
Auxiliary to Foreign Student Committee
Mrs. Rufus P. Johnston
International Affairs . . Mrs. Edward M. Foote
McAll Representative . Mrs. William M. Crane
Waldensian Aid Representative . Mrs. J. Foster Hill
Christian Americanization: Mrs. Charles D. Biehle

Business and Professional Women's Club

President . . . . . Miss Mildred Adams
Vice-President . . . . Mrs. Edith S. Milton
Recording Secretary . . . . Miss Carol Hobbs
Corresponding Secretary . . Miss Ruth E. Salley
Treasurer . . . . . Miss Abbie Lou Wiggins

COMMITTEES AND CHAIRMEN

Program . . . . . Mrs. Edith S. Milton
Service . . . . . Miss Estelle Kelsey
Red Cross . . . Miss Martha Henneberger
Vocational Guidance . . Miss Helen E. Olson
Literature Table . . . . . Miss Reta Weile
Membership . . . . . Miss Elizabeth Jost

Hospitality . . . . . Miss Grace Bryant
Flowers and Tables . Miss Esther L. Thurber
Sunday Luncheons . . Miss Mary E. Wilson
Dinners and Refreshments . Miss Irene Roelofs
Publicity . . . . . Miss Mildred Tucker
Finance . . . . Miss Dorothy L. Ratterman
Riverside Lodge . . . . . Miss Eva Edwards

INTEREST GROUPS AND CHAIRMEN

Sports . . . . . Miss Laura Vossler
Rhythmic Gymnastics . . . Miss Frances Miner
Bowling . . . . . Miss Sarah Kingston
Ping-Pong . . . . . Miss Ruth Fensom
Hiking . . . . . Miss Retta L. Pinney
Tennis . . . . . Miss Elizabeth Jost
Swimming . . . . . .
Book Group . . . . . Miss Grace Patton
World Affairs . . . . . Miss Pearl Ellis
Music . . . . . Miss Marguerite J. Smith
Arts and Crafts . . . . . Miss Marie Laine
Miss Helene Buker
Miss Pearl Lynch

Board of Ushers

Chairman . . . . . J. Arthur Planteroth
Vice-Chairman . . . . . Maltby G. L. Harris
Assistants to the Chairman . Chester H. Stevens
Fendall J. Pitchford

Assignments

Attendance . . . . . Deacon C. Hunt
Roy E. Babcock
Nave . . . . . Jansen K. Hoornbeek
Robert Walmsley
Right Center Aisle, Front . Hugh R. Hawthorne
Left Center Aisle, Front . . . A. Robert Munro
Center Aisle, Front . . . . Ambrose R. Clark
Northeast Door, Entrance . Charles R. Conklin
Northeast Door, Inside . . . . John B. Terrill
Northwest Door, Entrance . Merton A. Nicholas
Northwest Door, Inside . . . Alex MacDonald
Nave Doors . . . . . Harold Hegeman
Elmer Olson
Harold J. Tanner
Left Center Aisle . . Harmon E. Broyles, *Capt.*
Vincent M. Munier
Arthur W. Soine
Martin G. Wilkinson
Philip N. Powers
Center Aisle . Howard C. Houston, Jr., *Capt.*
Albert C. Uthe
LeRoy Campbell
Harry P. Fish
George N. Sage
Nelson D. Thomson
Right Center Aisle . . . George B. Kemp, *Capt.*
C. J. Goeller
Albert Gubelman
Hugo R. Hustad
John Kauderer
William D. Ligon
Left Side Aisle . . . Stanley H. Renton, *Capt.*
Alvah E. Taylor
Right Side Aisle . . Elbridge Gatewood, *Capt.*
Henry B. Arnold
H. S. Stewart

GALLERIES

William D. Camp, *Vice-Chairman in Charge*
Alexander Hamilton, *Assistant to Vice-Chairman*

First Gallery

Oscar W. Irvin, *Capt.*

Frank Willetts	Richard J. Crane
Kenneth Cameron	Taylor Affelder
Perry C. Edwards	J. W. Davies

Second Gallery

Volney McFadden, *Capt.*

Vincil Q. Harmon	Charles B. Gwynn
Dorman J. Hayes	Howard G. Kemp
Charles E. Brown	Wendell Seymour

Walter W. Swabenland

TRIFORIUM

Paul H. Taylor, *Capt.*

Hubert A. Howson	Reuben T. Carlson

Norman Burdett

NARTHEX

George S. Carr, *Vice-Chairman in Charge*
Cyril O. Bratley, *Assistant to Vice-Chairman*

Elevators

J. Brooke Johnston	Walter Moffitt
Eli W. Garrison	John E. Arrowsmith

Riverside Door

Arthur E. Albrecht	Robert C. Munier
Walter C. Leonard	William L. Schultz
Jefferson W. Tatum	John H. Blakemore

Cloister Door

G. Dana Younger	Herbert M. Butler

Parents' Fellowship

President . . . . . Mrs. Henry A. Holmes
Vice-President . . . . . Frank W. Herriott
Secretary . . . . . Mrs. Colba F. Gucker
Chairman, Social Committee . Mrs. John P. Turner

Index to Volume VIII

This index covers "The Church Monthly" numbers from November, 1933, through October, 1934. "The Church Monthly" office will have your file of Volume VIII bound if you so desire. The price will be $2.00.

SERMONS

By Harry Emerson Fosdick

Page

Is Our Religion Opinion and Belief or Insight and Vision? (Nov.) 3
A Plea for True Individualism (Dec.) 23
The Towering Question: Is Christianity Possible? (Jan.) 43
Progress: The Illusion and the Reality (Feb.) . . 63
On Escaping From This World (Mar.) 83
The Use and Misuse of Power (Apr.) 103
The Unknown Soldier (May) 123
The Intimations of Immortality (June) 143
The Revolt Against Irreligion (July) 163
On Learning How to Pray (Aug.) 183
On Making Christianity Too Easy (Sept.) 203
A Plea for Goodwill (Oct.) 223

PRAYERS

By Harry Emerson Fosdick

Pages 7, 29, 49, 69, 89, 109, 129, 149, 169, 189, 209, 229.

SINGING TOWERS

By Eugene C. Carder:
Florida's Carillon (Feb.) 70
By Kamiel Lefévere:
University of Chicago (Jan.) 50
The Belfort of Bruges (Mar.) 91
The Carillon of Jerusalem (Apr.) 116
The Carillon of the Antwerp Cathedral (May) 137
The Carillons of Louvain (June) 155
Veere (July) 171
The Carillon of Breda (Oct.) 230

THE LATCHSTRING

Pages 11 (Nov.), 30 (Dec.), 73 (Feb.), 97 (Mar.), 114 (Apr.), 159 (June).

EDITORIALS

Implications (Nov.) 20
Giving a Little in a Big Way (Dec.) 40
"Think This Over" (Jan.) 60
Back Us Up (Feb.) 80
Lost and Found (Mar.) 100
What Would Happen If— (Apr.) 120
What Is Uppermost? (June) 160
The Pace Keeps Up (July) 180

Page

A City Set Upon a Hill (Aug.) 200
When Are We Religious? (Sept.) 220
Under Way (Oct.) 240

DEPARTMENTS

Finances
Christmas Appeals (Dec.) 37
An Appeal to the "400" (Jan.) 58
The Current Expense Budget (Apr.) 110
The Benevolence Budget (Apr.) 111
Routed Gifts (Apr.) 112

Social Service
Our Employment Project (Nov.) 18
The Kitchen Cabinet (Jan.) 53
The Sewing Room and Employment Service (Apr.) 118
Report of the Employment Service (June) . . . 150

Religious Education
Why Not Utilize the Usable?, by Grace H. Patton (Mar.) 94
Summer Courses in Religious Education (June) 158

Women's Bible Class
Flags, Folks, and Fellowship, by Grace H. Patton (Jan.) 57
Our Far-Flung Enterprise, by Grace H. Patton (Sept.) 210

Arts and Crafts (Apr.) 113

Business and Professional Women's Club
Their Latest Acquisition (Aug.) 190

Music
Pioneers in American Music, by Harold Vincent Milligan (July) 173
Pioneers in American Music (Continued) (Aug.) 192

Staff Schedule (Nov.) 8
Staff Schedule (Jan.) 59

ARTICLES

Miss Alma N. Schilling (Nov.) 9
A Timely Emphasis by a Veteran Missionary (Nov.) 19
Behind the Scenes, by Grace H. Patton (Dec.) . 33
Annual Corporate Meeting (Dec.) 39
Joining the Church (Jan.) 58
Mr. Editor, We Salute You! by Grace H. Patton (May) 130
Guest Preachers and Summer Schedule for 1934 (May) 134
Over the Years (A Poem), by Charles Carroll Albertson (June) 154
Dr. Frederick W. Norwood (July) 170
A Challenge to Christians (July) 179
Our Membership (Aug.) 199
The Churches Look at Themselves and the World, by C. Ivar Hellstrom (Sept.) 214
Christianity's Stake in the Economic Situation (Sept.) 218

Page

Weddings in The Riverside Church (Sept.).... 219
Bell Moods (A Poem), by Kamiel Lefévere (Sept.)..... 219
Officers and Committees of The Riverside Church (Oct.)..... 233
Index to Volume VIII (Oct.)..... 238

ILLUSTRATIONS

Exterior

The Chapel Door (Jan.)..... 42
The Main Doorway (April).....110, 111
Air View Showing Columbia University Toward Riverside Church (June)..... 142

Interior

The Gymnasium Becomes a Living Room (Dec.)..... 38
Women's Bible Class Room—Ninth Floor (Feb.)..... 76
The Assembly Hall (Sept.)..... 202

Photographs

Miss Alma N. Schilling (Nov.)..... 9
Rev. Eugene C. Carder, D.D. (May)..... 122
Rev. Charles E. Jefferson, D.D. (May)..... 134
Professor Halford E. Luccock, D.D. (May).. 135
Rev. James Gordon Gilkey, D.D (May).... 135
Rev. F. W. Norwood, D.D. (May)..... 136
Rev. F. W. Norwood, D.D. (July)..... 170
Rev. Charles R. Brown, D.D. (May)..... 136
Miss Mildred Roe (Sept.)..... 210

Organizations and Activities

The Board of Ushers (Nov.)..... 10
The Men's Class Cabin (Nov.)..... 13
Christmas Party for Boys (Jan.)..... 54
Women from Foreign Language Groups (Jan.) 56
On the Cloister Roof (Mar.).....95, 96
Arts and Crafts (Apr.)..... 113
Diagrams Showing Placements by Our Employment Service (June).....151, 152, 153
Riverside Lodge (Aug.)..... 190
View from Riverside Lodge (Aug.)..... 191

Carillons

Chicago's Carillon Tower (Jan.)..... 51
Carillon Tower at Lake Wales, Fla. (Feb.).. 62
Picturesque Sundial at Mountain Lake Sanctuary (Feb.)..... 72
The Carillon at Bruges (Mar.)..... 90
The Belfort of Bruges (Mar.)..... 92
The Y.M.C.A. Buildings at Jerusalem (Apr.) 102
The Carillon Tower at Jerusalem (Apr.).... 117
Antwerp Cathedral (May)..... 138
Library at Louvain with Its "Singing Tower" (June)..... 157
Veere—Town Hall and Carillon Tower (July) 172
Cathedral of the Blessed Virgin at Breda (Oct.)..... 231

Paintings

The First Thanksgiving (Nov.)..... 2
Adoration of the Kings, by Hieronymus Bosch (Dec.)..... 22
The Last Supper, by Leonardo da Vinci (Mar.)..... 82
Christ in the Temple, by Heinrich Hofmann (July)..... 162
The Angelus, by Millet (Aug.)..... 182

Miscellaneous

Page

Tuberculosis Seal (Nov.)..... 17
Church of the Nativity, Bethlehem (Dec.).. 28
"Christ and Mars" (Feb.)..... 79
A Postcard from Mr. Tubbs (July)..... 178
Battleships and Cruisers at Anchor in the Hudson River (July)..... 178
Camp Life in Japan (Sept.)..... 211
Floral Clock at Edinburgh..... 222

A PLEA FOR GOODWILL

(Continued from page 228)

are the pure in heart: for they shall see God"—just as good for Roman Catholics and Jews as for Baptists. "While he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him"and said, "This my son was dead, and is alive again; he was lost, and is found"—just as good for Roman Catholics and Jews as for Baptists.

During the Great War a Roman Catholic chaplain went out under fire to minister to a boy who lay dying in No-Man's-Land. As he came close the boy said, "Padre, I do not belong to your church." "No," said the padre, as he knelt down, "but you do belong to my God." That is a right thing to say. It does not mean giving up conviction. Let every man of us say, I have strong convictions; may you have yours; you do not, then, belong to my church but you do belong to my God. For we go back now to a world filled with prejudice, where only goodwill can help, and there is not a day when you and I cannot join in that most important movement in the world—pushing goodwill out, across all boundaries, as far as we can make it go.

PRAYER

Eternal God, once more we fear the substitution of talking for living. We have spoken of a great matter. We have said, Lord, Lord. Now help us to go out and do what the Master said. Amen.

The Church Monthly

Published by the Committee on Publications
of The Riverside Church
122d Street and Riverside Drive, New York City

Vol. 8 *October, 1934* *No. 12*

COMMITTEE ON PUBLICATIONS

EUGENE C. CARDER . . . . . *Editor*
HARRY P. FISH . . . . . *Treasurer*
GEORGE J. HEIDT . . . . . *Business Manager*
MISS MARGARET T. APPLEGARTH
MISS GRACE H. PATTON
HARRY EMERSON FOSDICK

▽

MINISTERS

HARRY EMERSON FOSDICK
EUGENE C. CARDER
C. IVAR HELLSTROM

▽

OFFICERS

ALBERT L. SCOTT . *President, Board of Trustees*
JOHN D. ROCKEFELLER, 3RD,
Secretary, Board of Trustees
BENJAMIN M. DAY . *Secretary, Board of Deacons*
J. ARTHUR PLANTEROTH,
Chairman, Board of Ushers
WILLIAM F. TURNBULL . . . . *Church Clerk*
JAMES M. PRATT . . . . . *Church Treasurer*
GEORGE J. HEIDT . . . . . *Business Manager*

▽

STAFF

MRS. MONTAGUE HOWARD,
MISS MYRA VANCE,
Assistants to the Ministers
MRS. KATHERINE WILLARD EDDY,
Executive Secretary, Women's Bible Class
HAROLD VINCENT MILLIGAN . . . *Organist*
KAMIEL LEFÉVERE . . . . . *Carillonneur*
MISS SARAH PETTIT . . . . . *House Manager*

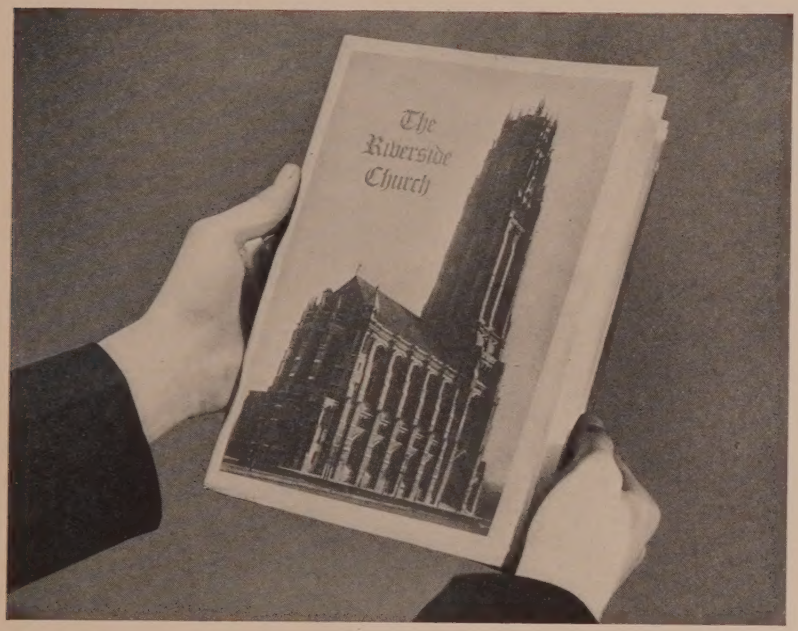
THE CHURCH MONTHLY IS PRINTED BY
FRANKLIN PRINTING COMPANY . PHILADELPHIA

UNDER WAY

By the time this issue of THE CHURCH MONTHLY comes to the subscriber's hand our fall work at The Riverside Church will be well under way. Just as a reminder of the amazing fleetness of time, we would point to the beginning of Dr. Fosdick's ninth successive year in our pulpit and the tenth since his call to the pastorate of the church. This issue is the last of the eight full volumes of THE CHURCH MONTHLY. "Believe it or not" but for ninety-six months we have been bringing you the messages of Dr. Fosdick in sermon and prayer and have been interpreting the program of The Riverside Church to an ever-widening circle of friends in all parts of the world.

This month we are giving a large part of our space to a presentation in type of the officers, organizations, and committees through whom our program functions. The October issue thus becomes a personnel number. It takes the place of the year-book which used to carry this information directly and permanently to some dust-laden shelf or inaccessible pigeonhole. In THE CHURCH MONTHLY we put sermons, prayers, committee rosters, budget appeals, and financial statements under one cover as being part and parcel of the whole work. Life is like that and we are content if THE CHURCH MONTHLY and the church may be in some sense real reflections of life.

▽ ▽ ▽



Handbook of the Institution and Its Building

This book deals with the institution and its program, the building, its architecture and symbolism, the details of the stained glass windows and of the carved stone being identified. It is a book of 127 pages, including 59 reproductions of photographs of the structure. In make-up and typography the book is one which you will wish to have in your possession and keep as a souvenir of the church. It is for sale at the Literature Table on Sunday mornings and in the vestibule throughout the week.

It usually sells for $1.00 a copy but the Trustees have authorized us to sell 1,000 at 50c a copy plus fifteen cents if you ask to have it mailed.